

FEMALE SEMINARY.
This term will commence on Wednesday evening 16 weeks. It will be made a aid young ladies in their course for the cultivating the youthful mind, and derive the great end of its being. A lecture will be given on Intellectual to this object. Those who have experience in teaching, will have opportunity in each other, and with their teachers, upon their various opinions on different and important subjects, effect which the presenting of actions, is suited to produce on the class of ladies; a number have already applied they will derive essential aid from discussion.

To practice *Calisthenics*, a system of promote health, graceful motion and will have the opportunity.

Music, to such as desire it, will be taught to teach this branch.

A regular course of instruction for the term \$2. In Calisthenics \$3. To be paid including washing and lights, \$1.75 a charge.

My important for those who attend, the commencement of the term. They will with them such reading books as their works, from which reading lessons

CHARLES KIMBALL, Secy.

1830. 3w*

BORO' ACADEMY.

At this Institution will commence on next. All the branches of a thorough taught, and scholars are fitted

College courses. New Eng-

land, and are fully illustrated.

Connected with this Institution is

the scholars are admitted gratuitously—

as attended the instruction of Mr. Ousey,

has been fully equal to what was ex-

recommendations, and we may add in eminent degree, all the qualifications

which we can desire for his pupils,

and to excite emulation. Parents

the strictest attention will be paid to

mental culture of their children. Good

in respectable families at \$1.50 per

class studies per quarter \$4.00.

In Greek and French 4.50.

S. F. BUCKLIN, Superintend-

S. ALDEN, Vice Commiss.

pe. 15, 1830.

ALL GOODS.

BROOK, 403 Washington St. has re-

signment of Super English, German,

ADDCLOTHS and CASSIMERES, of

hours.

S. 64 FRENCH MERINOS,

ENGLISH do.

ANNELS, BOMBETZES,

CIRCASSIANS,

GOAT HORN CALETS,

AN PLAIDS, 1M. do.

UCH do. WORSTED HOSIERY.

Manufacture of LINEN, SILK and COT-

the present season for the city and

will be sold for cash at the lowest mar-

are respectively invited to call

out.

6w.

ING NO. 5, KILEY STREET, of

favourable terms for Cash, or on

a prime assortment of ENGLISH,

SC. and AMERICAN GOODS.—

6 w.

from London and New-York.

No. 18, Water-street, has just re-

CLOTHES, suitable for Suits,

with some of the newest and

VESTING. * Nov. 11.

ERSHIP NOTICE.

formed a connexion in business

ESTON & STREET, and have ta-

Stone Store, No. 174, Washington

Broom-St., where they offer for

at Wholesale and Retail, a very ex-

European, India, and American

OTIS TILSTON.

GEORGE STREET.

REET have received, and are now

French Merino Cloths.

Merinos.

abazets.

Blankets.

Cloth Plaids.

and Table Linens, from 6-10

one.

Table Cloths.

Hammocks, &c.

do Gro de Naples.

dk Turk Satins.

do.

do.

do.

do.

Lace Veils.

abimett Laces.

extensive variety of goods adapted to

the intention of purchasers. Nov. 17.

CH PLATE.

No. 223, Washington Street has reci-

ved, Silver Plated Flagon,

Also, the same articles in

Description of Silver Plate made to

Nov. 17.

BOARDING.

Lady, or two gentlemen can have

family, in a pleasant situation

handsome lower parlor if wanted.

Nov. 17.

FOR BOOKS, for sale at the Deposi-

tional School Union, No. 47, Cornhill,

ston.

S. UNION'S Publications.

Nos. 1 & 2, by Fiske and Abbott.

do. do.

In 1825 there was a very interesting revival. This work was preceded by a course of sermons on the moral law of God, in which it was attempted to exhibit the evil of sin in all its varieties of form. It was also preceded by the establishment of a church prayer meeting, appointed expressly for the purpose of praying for a revival of God's work. It was likewise preceded by the death of a blooming youth of 17, suddenly cut down, Sept. 2, 1824, to the great grief of her parents, brother, sisters, and friends. She was a singer; and her death made a solemn impression on the minds of some of her companions in song, and of other intimate associates. This death was evidently the means of awakening in numbers a deep sense of the importance of religion and of a preparation for death and judgment. Oct. 14th and 15th, three persons, one of whom was 92 years old, and all of whom were unable to attend public worship, were admitted into the church at their own houses; and on the admission of each of them, the ordinance of the Lord's supper was administered. The occasions were tenderly and solemnly interesting to the church. Numbers felt, that the Saviour, whose dying love was commemorated, was graciously present. These desires were expressed and granted:

"Come, dearest Lord, descend and dwell,
By faith and love in every breast;
Then shall we know, and taste, and feel
The joys that cannot be expressed."

These interviews with the Saviour and with each other were blessed as means of promoting a spirit of brotherly love, and of increasing a spirit of prayer, which had previously appeared in the church. The church meetings, attended from house to house once a fortnight, brought together a large proportion of the members, whose age and health admitted of their attendance. At those meetings it was felt with more than ordinary solemnity, that a prayer-giving God was present. A Saturday evening meeting, previously opened for the purpose of praying for the success of the word on the approaching Sabbath, was attended with much feeling and with evident marks of special concern for the soul. When it appeared evident that a work of special grace had commenced, a meeting was opened at the pastor's study for the purpose of direct conversation with any, whose minds might be seriously impressed. The chamber, which is large, was soon filled with anxious inquirers concerning the way of salvation. Those meetings, conducted with great stillness and solemnity, and with perfect order, will not be forgotten, either by the pastor or the inquirers, before memory shall cease to perform its office. It was felt, that the holy and heart-stretching God was there, and that all must be honest and faithful.

Now the quickening power of divine grace peraded a large proportion of the church. Awakened to renewed repentance and to a lively sense of the danger of the impenitent, they wrestled with God in prayer. In the house of God as well as at less public meetings, an unusual solemnity appeared. An uncommon stillness; a fixed attention; a tender and anxious eye, directed to the eye of the speaker; the frequently and silently falling tear, indicated that God was specially present, that the power of his truth was felt; that his Spirit was moving on the hearts of the assembly; that eternal things were felt, as great realities. Numbers, who had been before careless, were awakened and hopefully converted. Prayer was commenced in several families, which had never before called on the name of the Lord. Those who had indulged hope for a considerable time, were separated from the inquiry meeting to a meeting of their own. There the pastor met them once a week, for the purpose of instructing them in the nature of religion, as distinguished from that which only resembles it, and of calling their attention to the great duty of self-examination. At this meeting they were called to a very calm, deliberate, dispassionate consideration of the leading Christian graces and duties; and were exhorted to be very thorough in the examination of their hearts and lives. And after what was thought due time for self-examination, the hopeful converts, so far as they belonged to the pastor's charge, were encouraged to become members of his church. The seasons of their admission were seasons of great joy to the church, as well as of great solemnity to others. The happy influence of their admission was felt at the communion seasons which followed. To this church, 34 were added. The number of converts at this revival probably exceeded 50. Five years have passed, since that revival was enjoyed. Most of those of whom hopes were entertained at that time, still give evidence of a saving change. And that season is still remembered, as a season of the right hand of the Most High. In remembrance of it, many say, Bless the Lord, O our souls, and forget not all his benefits. When the Lord turned the captivity of our Zion, we were like them that dream. Then were our hearts filled with joy, and our mouths with praise. The Lord hath done great things for us, for which we are glad.

INTELLIGENCE.

CITY OF ROME.

To the Rev. A. CUMMING, of the Portland Mission.
Malta, Aug. 19, 1830.

My dear Brother.—The enclosed is the copy of a letter from a respectable minister of the Church of England, which recently came into my hands for Mr. Bird.

Yours truly and affectionately, W. GOWELL.

Leghorn, July 19, 1830.

MY DEAR SIR.—In a letter I wrote some time ago to Mr. Jowett, I send you a message relative to the library of the Vatican; your other inquiries I have not answered sooner, from the difficulty of obtaining a satisfactory answer to some of them; and, therefore, I deferred writing as long as I remained in Rome, hoping to obtain fuller information.

In Rome, owing to the number of books prohibited, and the difficulty of knowing what will be allowed and what not; for many books are half prohibited, i.e. sometimes they are and sometimes they are not—owing to this, no books are printed in Rome by the booksellers. Some books are published by the Propaganda, Roman Catholic divinity, the lives of saints, popes, &c. A work recently published, containing an account of Pope Pius 7th's deportation by Napoleon, written by the Cardinal Secretary, is published by the Propaganda. There is a Society which profess to circulate gratis religious books, but its operations are very limited, and without interest it is impossible to get any book. I was unable to learn more about it except that it had some good works. But as it regards periodical religious publications, to which your query principally refers—there is no such thing. There is very little foreign literature in Rome; what there is, is principally French; of English literature nothing except Walter Scott's works translated into Italian; Lingard's History of England; Lingard is a Roman Catholic, and his history, which is not yet finished, is written with a particular bias—and I saw advertised CORSET'S Stories of the Reformation. Besides these, there are some works of Byron, &c.; but these are for the use of the English. I never could find a single religious foreign publication of a periodical kind.—And the answer I received from a very intelligent Catholic, relative to the knowledge which Catholics have of what is going on in the religious world in other countries, was, that they knew nothing. Whether the higher authorities get more extensive information, I cannot say. The answer then to your two first queries, "what foreign religious publications are taken," and "what religious publications are issued," is, none.

Your 3d query is, "Income and present state of Propaganda?" No statement of any kind is published, and it is extremely difficult to learn anything about it. I received contradictory information with regard to the Income. It is, however, partly supported by the government, and partly by income arising out of benefactions bequeathed. A Cardinal died whilst I was in Rome, and left 30,000 crowns per annum as a legacy. They have a magnificent building, and have in it a school or college, containing between 70 and 80, who are supported and educated for the priesthood. When their education is completed, they are obliged to go to any part of the world the governors choose, but if there be no need of their services in a foreign station, they are permitted to return to their friends, and perform the duties of the priestly office where they can find employment.

With regard to the library of the Vatican; strangers can always see it by requesting the attendance of the Custode. But if any persons wish to read or to copy any works, permission must be obtained for that purpose from the librarian. This permission is easily obtained through the medium of your Consul, and you are then to the hours of 9 to 12 o'clock permitted to read and to copy what you please. There is no restriction except you may happen to interfere with the literary labours of the librarian, who at the present moment is rather jealous of permitting persons to have those books which refer to his own particular line of study; fearful I suppose that his own plagiarism may be discovered through that of others. There is, however, one serious evil, which is, that there is no Catalogue and no means of ascertaining what books are in the library, for they are all enclosed in cases.—The library is not large, though the building is which contains it; there are not more than 45,000 volumes. Its MSS. are however, very valuable. There is, however, another library, and a very valuable one, of the Dominicans, to which free access is given, and there are very copious catalogues. Here any person may come in certain hours, and without any previous permission, ask for what he pleases, and also copy what he pleases.

The public preaching in Rome is far more general than I had imagined. In the Parish Churches there is every Sunday morning, with a few exceptions, the explanation of the Gospels, which is in fact sermons, on some subjects taken from them. After our English Church was closed, which it always is in the summer, I used to go constantly to the Parish Church in which I lived, and heard many very good sermons; sermons which entered much into the vitality of the religion, dwelling upon the necessity of the devotion of the heart, and not of the lips; the need of the Spirit's influences, and value and efficacy of prayer, &c. Such, however, was not the general character of the preaching in Rome,—mere morality, the extolling of the Saints, or some eulogium of the Madonna. There was always preaching in the afternoon of the Sunday in the churches of the Jesuits, the Dominicans, and the Augustines, possibly in others. During Lent, there is always preaching in these Churches on Wednesdays and Fridays. Preparatory to any particular festival, there is preaching one day in the week preceding; and this is the case whether the festival be a general one, or in honour of the Patron Saint of a church; only that in the latter case the preaching is confined to the particular church. From the month of May to November inclusive, but omitting June, there is preaching in honour of the Sacrament three times a week exclusive of the Sundays, in different churches, according to a rotation published. But with this preaching in the churches, every Sunday evening about an hour before sun-set, there is public preaching in many of the squares and most frequented streets. The persons thus sent out to preach in the highways, are young Jesuits or Dominicans generally, and are thus initiated in the duties and labours of the pulpit.

The Maronites are few in number, not more than 10 certainly, but I could not get any further information. Of the Syrian Patriarch Jarry, I could learn nothing. The Jew Abrahams has not been in Rome, and is believed to be in England. With respect to the state of morals, there is less to offend the eye than I have seen in any other city; but when you enter into private life, from the highest cardinal and the first princess down to the lower ranks, there is almost total absence of virtue. The poor are perhaps the most virtuous; but what can you expect from them, when mortal crimes often escape with impunity, or with trivial punishments? Offences, however, against the decrees of the church, are punished with extreme rigour. A man may stab another—it is not the man he intended to kill, but he has mistaken his man; he flies from Rome, it is known, where he lives, but he is suffered to remain unchastened. A poor water at an inn is seen to carry milk, which he has purchased into his room on a festa an hour before the Caffes, &c. are allowed to be open, and he is condemned to the galley; these are facts. The purveyor and adulterer are scarcely condemned by the voice of opinion, except for having manured things badly; but he who breathes a word against the church is thrown into prison, he knows not why; his relatives dare not inquire for him; after lying there for months, he is told that he is accused of such and such things; he is led to defend himself; his answers are committed to writing, and according to these he is judged; his accuser he never sees. These are the tender mercies of the 19th Century. On this point, because I could scarcely believe it, I questioned several; and the same statement was always confirmed; yet those who knew they were safe in speaking to me, would say, "don't commit me."—There are many extensive and rich institutions in Rome for the benefit of the poor; and in addition the endowed ones, another was established by the Pope about five years ago to provide work for those children who used to wander about the streets begging; so that you never now see any beggars along the streets.

I have now given you as much information as I could collect on the points you mentioned. I regret it is so imperfect. But it is difficult to acquire any information on many points except through the medium of some Ecclesiastic. I did not know one, but I would recommend any person coming to Rome to endeavour to obtain an introduction to one. I had only one introduction to Rome of any value.

I am, yours very faithfully,
(Signed) JOHN JARRATT.

For the Boston Recorder.

A LETTER FROM SIAM.

Mr. STOWE.—I send you a communication from Mr. Tomlin, the English Missionary at Siam. It was forwarded to this country by Capt. Coffin, of Newlynpoet, and intended for publication. As it contains some interesting facts, you will gratify the Christian public by inserting it in the Recorder. Yours respectfully, H. J. L.

TO THE CHURCHES OF AMERICA.

Having a good opportunity to send to America, by the ship Sachem, Capt. Coffin, and thinking some account of our Missionary proceedings at Bangkok would be acceptable, I have drawn up the following sketch for the satisfaction of our American brothers.

Mr. McIlroy, of Batavia, some time back projected a missionary tour amongst the islands of the Indian Archipelago, hoping also to reach Siam or Cochin-China, in order to scatter tracts and Scriptures at the numerous settlements of Chinese emigrants. Latterly, Mr. Guttaff of the Neth-

erland's Society, and myself engaged to become his travellers, but Mr. M. being more than once providentially hindered from prosecuting this enterprise, we at length ventured to embark without him, on board a China Junk, proceeding from Singapore to Siam. We left on August 1st, under the guidance and blessing of the Lord, arrived in peace to Siam, Bangkok a fortnight after. The Lord was pleased to go before and prepare our way, so that we had a free & joyful entrance into this kingdom. At our first interview with the chief authorities, we obtained leave to reside in the Capital, and prosecute our labors among the Chinese, who crowd this city in immense multitudes. We brought an ample store of the bread of life, and therefore lost no time in breaking it open and dispensing it to the people. During the first fortnight we were daily out, passing from house to house, conversing with the Chinese and giving them books. Wherever we came we abundantly met with a frank hearty reception, and ready and cordial help to those who had come to us for pleasure to see increasing each succeeding day; and finally it became so urgent and clamorous that we had sometimes to fly from the people for safety. The enemy, as might reasonably be expected, was roused by these things, and we soon experienced some smart assaults from him. Surprises, and absurd and malicious charges, were thrown out against us in various quarters; but chiefly, we were represented as spies come into the country for a very different purpose to what we owned. The King himself caught the alarm, and fearing that we were plotting against him, sent a messenger to the Siamese authorities to inform them of our arrival. They immediately ordered specimens of our books to be translated into the Siamese language. And notwithstanding this will not appear of small moment. Should, however, the present treaty with England be maintained and respected, this, under the blessing and protection of the Most High, will bring us a secure and comfortable Missionary station at Bangkok. And as our American brethren have already shown a bold, enterprising, Missionary spirit, and pushed far in this direction, we assure them we shall not be slow in seeing them pass the boundary line of Burma, and come forward to us, or advance towards Cochin-China or China. Whenever they come shall they have the right hand of fellowship and a hearty welcome in the name of the Lord from us, if still spared to labor here.

Others also are constantly moving to and fro amongst various islands of the Indian Archipelago, affording similar facilities of communication with numerous scattered bodies of emigrant Chinese.

Though we have been enabled to gain a footing here, and to sustain it by the help of the Lord about six months, yet from the want of means of subsistence, we are still in difficulties. We are in constant anxiety as to the future. However, we indulge the pleasing hope of its soon becoming an important and flourishing Missionary station. Having been long enough here to manifest our intentions and the nature of our work, we trust when called to depart we shall leave a character behind us amongst all classes, which may be of some advantage to those who come after us. And considering the timid and suspicious disposition of the Siamese, this will not appear of small moment. Should, however, the present treaty with England be maintained and respected, this, under the blessing and protection of the Most High, will bring us a secure and comfortable Missionary station at Bangkok. And as our American brethren have already shown a bold, enterprising, Missionary spirit, and pushed far in this direction, we assure them we shall not be slow in seeing them pass the boundary line of Burma, and come forward to us, or advance towards Cochin-China or China. Whenever they come shall they have the right hand of fellowship and a hearty welcome in the name of the Lord from us, if still spared to labor here.

Farewell. J. TOMLIN.

Bangkok, Feb. 20th, 1829.

Population of Bangkok in 1828.

	(paying tax)	310,000
Chinese	Descendants of Chinese	50,000
Cochin-Chinese	-	1,000
Cambodians	-	2,500
Siamese	(Manus)	8,000
Pegu	(Manus)	5,000
Lao	(old residents)	2,000
Burmans	-	5,000
Tavoy	-	2,000
Malays	-	3,000
Christians	-	800
		401,300

* The Talapoins (Priests) cannot be included in this estimate, for they alone probably exceed the number here given. From an account I lately saw, the Siamese priests are rated at 11,000.

BOSTON RECORDER.

WEDNESDAY, DECEMBER 1, 1830.

TO OUR PATRONS AND FRIENDS.

As a new volume of the Recorder will soon be commenced, the present is a favorable opportunity of suggesting to our friends the expediency of endeavouring to increase its circulation. The present editor has held the situation long enough to give a general idea of the probable character of paper to fit it to; and those who think it calculated to do good, will doubtless be happy to extend its usefulness. It was with no view to personal gratification, we may be permitted to say, it was with no expectation of an increase of personal happiness, that we entered on this business; on the contrary, much of private feeling was sacrificed, pursued far more congenial were abandoned, and some cherished hopes were given up, from a sincere and earnest desire, as it appeared to us, of promoting the interests of pure Christianity, and of attempting to uphold the religious and moral principles transmitted to us by our venerable Fathers. We have fallen far short of what we desire and aim to attain; though we have the satisfaction of knowing that our labors have not been unacceptable to those for whose approbation we have been chiefly solicitous. It is obvious out of the power of an editor to fill a paper with articles that are in his own view entirely unacceptable. Much must be allowed for difference of taste among his readers, and something for difference of opinion; and sometimes a piece which has slight blemishes inseparable from its structure, must be admitted for the sake of its good qualities. If an editor is held fully responsible for those articles only which proceed from his own pen, it is as much in ordinary cases as it can well bear. He should indeed admit nothing which he disapproves, without expressing his disapprobation; but he will often find occasion to insert communications which he deems useful and highly important, that are not exactly according to his own taste. The opinions and tastes of others engaged in the same great cause, are to be regarded as well as his own.

We will examine Mr. Hilditch's arguments in the order in which he has stated them.

"In the first place, (the says) I object to Conferences of Churches, because I consider them unfavourable to Congregational order—to the liberty, or independence of individual Churches.—A Conference of Churches consists of a number of Clergy associated together for certain purposes by a written compact—by articles adopted by each Church."

This is a serious mistake in point of fact. No such "written compact" or "adopted articles" are necessary to a Conference of Churches. The particular Church with which we are connected, is united with the Suffolk Conference; but it has never adopted any articles, nor seen or heard of any written compact, nor is there any such compact in the Suffolk Conference. So far as we know, the Churches in this Commonwealth meet and appoint delegates by tacit agreement, and not by any formal organization; and the Conferences which have written articles, (as we believe those in Maine generally do,) embrace in them nothing more than the purpose, mode, and time of meeting, and a few circumstances of that sort, together with the express prohibition of the assumption or exercise of ecclesiastical authority. How this can be "unfavourable to Congregational order," is not easily perceived.—Mr. H. proceeds: "I consider every Congregational Church which adopts articles of Conference, as making an important change in its relation to the Parish, or society, with which it is connected; and I maintain that such Church has no right to change this relation without the consent of the Parish." The premises assumed having no existence, except in the writer's imagination, the conclusion has no more authority than any other work of fancy. And even in regard to those Churches which do adopt "articles of Conference," these articles are of such a nature that they no more interfere with the relation of the Church to the Parish, than would a system of regulations for a Church library, or for the support of diligent Church members, or a stated meeting for prayer and religious edification. We hope the Church has a right to rest, and pray, and support its own poor, without asking the consent of the Parish; and if so, it has a right also to meet with its sister Churches to read and pray and contribute for the relief of the poor, without asking the consent of the Parish. The Church, indeed, has no liberty to encroach on Parish rights; but we trust it has liberty to enjoy its own rights, at least, till deprived of them by due process of law.

"In the second place, (says Mr. H.) Church Conferences are a novelty—an experiment." If Mr. H. means by this that the precise form in which Church Conferences now exist, is of recent origin, we grant it; but if he means that they are new as to their object and nature, (and this, we suppose, is the only meaning that can answer his purpose) the objection is unfounded. Congregational Churches and all other religious bodies, have always had seasons of meeting for mutual encouragement & edification; nor can they exist and flourish without occasional meetings of some sort, as Synods, Associations, or Conferences. Mathew's Magazine contains accounts of several Conferences or Occasional Meetings of this kind, and of the happy effects resulting from them. If the objection is merely against the present form of Conferences, it is trivial, and may be applied with equal force against any thing else which deviates in its minute circumstances from what has preceded it. In this sense, "A Sermon, and Statement, with Notes, by H. Hilditch, Minister of the First Parish in Gloucester," is a novelty, an experiment; for we presume no one ever heard of such a thing before; but will the author concede that the said "Sermon and Statement" are on this account unlawful or unworthy of notice?—Mr. H. continues his objection to Conferences, that "They are a human contrivance, they set up a new standard of ministerial and Christian character, which the Head of the Church, in my view, has not authorized." What is meant by this new and unauthorized standard of character? we cannot imagine; and of course, as we do not understand the objection, we are unable to answer it.

"In the third place, (says Mr. H.) there is a display in these Conferences, which I greatly dislike, and which is adapted to foster the erroneous impression, that religion is very low and languid, unless it makes a great deal of show and sound." It requires a gentleman of exquisite delicacy and refined modesty to think out such an objection, or to feel the full force of it; and it cannot be expected to have much influence on such coarse creatures as Orthodox Churches are generally composed of. We desire to ask, however, how any public measure can be promoted, how any public instruction can be communicated, how the Gospel itself can be preached to a large assembly, without that which Mr. H. here calls display? In this sense our Saviour made a display when he preached His Sermon on the mount, and fed five thousand in the wilderness; St. Peter made a display on the day of Pentecost; Paul made a display at Athens, and Luther at the Diet of Worms; and it is not two years since we saw Mr. H. himself make considerable of a display in the Massachusetts Convention. We should certainly treat this objection with more respect.

If it were sufficiently serious answer.—Encouragements are unfavourable to the state of the ordinary service says that no Conference members going away leave wholesome instruction our experience in directly the reverse had a most animating influence ministers and people to enjoy with a keen sense of the Sabbath joy all the duties of the Conference the same. In the fourth Churches are called unity, as well as the ministry, by bringing a real good a class of learning meekness instead of coming to the state of religion have attended, we any part in the public service dained enlargement ness and modesty going with the naturally occurs, establish a "Hierarchical control," which design, or rest of gentry who have greater material dignity, and men who have greater responsibility are so courageous no reasoning with hazards to figure charitable by design. They must have a think that it can most excuse the cility from uniting To conclude; Mr. Hilditch's arguments in the order in which he has stated them.

To conclude; Mr. Hilditch's arguments in the order in which he has stated them.

GERMAN THING

As

the vast majority of the Christians has been, Trinitarian, and that no man will hold communion with them together unreasonable in them to be maintained by the practice of nearly all, and to brand us as excluded from it in an unauthorized they have but little influence with nomination; and while we conduct our *hard names* will not disturb our

In conclusion, that we are engaged in responsible employment, an employable emoluments nor honor, though labor and with many trials, and the during not a little sectarian odium; our duties we need the patronage, the prayers of all who sympathize

in an estimate on our own doings, only to exert an invigorating, health-giving on the Churches; it has been lightened the un instructed, to rouse the responding, to strengthen the faith, as well as to detect the sophistries of opposers and revilers; and who think that we have been in any wise efforts, would second them by the *Record*.

CONFERENCES.

With A Sermon and Statement Gloucester, which appear to have difficulties that had arisen in the should not have felt obliged to makeusion, had it not been for what appearance attack on "Conferences in the "Statement." As we of attending these Conferences, and a great enjoyment, and, as we suppose, it and our most valued friends in regard to them that we have; we examine Mr. Hildreth's objections fully. If Mr. H. had confined his reason, without condemning others, the have been less unpleasant. But that, if "no ecclesiastical author- had been intended by the projectors, very much doubts, if the have been made;" and a *clerical* tool, which is created by "Confer- mught together OVERTLY for the preaching, uniting in prayer," &c. things of this sort, we cannot but do with a man who is willing to aid in exciting prejudice.

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He says: I object to Conferences of consider them unfavourable to Congre- gerty, independence of individualence of Churches consists of a numbered together for certain purposes by articles adopted by each Church."

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abition of the assumption or ex- authority. How this can be "un- usual order," is not easily per- ceived; I consider every Congregational article of Conference, as making its relation to the Parish, or soci- ety connected; and I maintain that such a change to change this relation without the

This is the proposition which has been constantly before us. By the statement of it, the Christian Register will perceive that we have neither "misunderstood" nor misrep- resented the real import of any of his remarks; that we have not "exuded his arguments," or "availed ourselves of any fear of controversial dexterity, or literary artifice;" but have merely stated our convictions with all possible "good faith" and simplicity. As the Register pro- poses to continue his remarks, we would forearm him, that unless he condones his thoughts a little more, his readers will surely "tire of the subject;" for few can have the patience to chase an atom of an idea through a wilderness of words.

As to "doing battle," we intend to do no such thing; but to walk right along in the straightforward path of truth and honesty; and if the Register, or any one else, stands in our way, we shall lift him off, or step over him, as may be most convenient.

if it were sufficiently serious in its own nature to admit of a serious answer.—Mr. H. proceeds to observe that Conferences are unfavourable to the usefulness of Parish ministers, unfavourable to the steady, gentle, most salutary influence of the ordinary services of the Sabbath. "I believe, (he says) that experience will show, and has already shown, that no Conference of Churches is broken up without numbers going away fitter to receive and relish the plain, wholesome instruction of their ministers at home." All our experience in regard to Church Conferences has been directly the reverse of this. So far as we know, they have, the Doctor, is short, but it must be told. For a long eternity the blessed elements of creation were floating in the infinity of space, without any order, in a state of entire chaos. But at length they were discharged, or as ten thousand thunders uttering their voices. The heat occasioned thereby to the matter, less particles of matter, and the concessions which were the consequence, were most terrific. No account could be given of the cause; but so it was! Presently, as if by enchantment, from this confusion, strange to tell!—beautiful sun appeared, and shone forth in his meridian splendor. Around were thousands of stars, and planetary worlds, moving with perfect regularity and harmony, and performing their appointed revolutions with the utmost order and accuracy. No one could give the least information respecting these appearances, but that *so it happened*. The waters too were gathered into one place, and a mighty ocean spread itself abroad; and what was very surprising, this vast body of fluid salt was found to be teeming with life; the stately whale, the creeping shell-fish, and the innumerable multitudes of the tiny tribes were discovered, existing in the public service, or *make any speech* about the state of religion, nor do we believe that this is the practice of any of the Conferences in this Commonwealth. The public services are always conducted by regularly ordained clergymen; and the lay brethren show their *meekness* and *modesty* by listening in silence, and not by finding fault with their neighbors. Here the question very naturally occurs, who are most likely to be seeking to establish a *Hierarchy*, *an insolent domination*, *a clerical control*! which Mr. Hildreth affirms to be the latent design, or real effect of Church Conferences—those clergymen who desire to have laymen associated with them in all works of piety and benevolence, or he who talks of "ministerial dignity," and speaks contemptuously of "lay brethren" who have great need of learning meekness and modesty by remaining at home!"

It is a pity that a man capable of so much usefulness as Mr. Hildreth is, should run his own influence by exhibiting himself before the public in an attitude so unbecoming, not to say, *ridiculous*. There are many ideas in the Sermon and Statement that we have been examining, which are happily conceived and well expressed, and greatly needed at the present time; and which would undoubtedly have exerted a happy influence on the community, had they not been snarled up in a tissue of ill-natured and unfounded insinuations and charges against good men and good things. When will men learn, that the way to promote tolerance is, to be tolerant? But some gentlemen are so outrageously "fierce for moderation" that there is no reasoning with them; and they are determined at all hazards to fight men into good humour, and make them charitable by dint of hard words and sour looks.—They must have a very mild opinion of human nature, who think that it can be beaten into good manners; but they must excuse the conscientious believers in human depravity from uniting with them in this mode of operation.

To conclude; when a man endures patiently, and remonstrates firmly, and keeps his own temper, and does no injustice to others, however hard he may suffer from their intolerance and prejudice, he will ensure the respect and confidence of the community, for all will see and feel that he is really under the influence of religious principle; but when it is evident that a man lets off merely because he is just ready to burst with spleen, he must seek sympathy where he can find it.

GERMAN THEOLOGY AND UNITARIANISM. As soon as some other masters, now on hand, are disposed of, we shall undertake to produce evidence of the following fact: That there is no difference of principle between German Rationalists and Unitarian writers, in regard to their belief in a divine revelation; that the only difference between them consists in the degree of boldness and freedom with which principles are followed out to their legitimate results.

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pretend not to give the precise language, or to have preserved the exactness and fitness of the figures, being presented only from a very imperfect memory.—

The absurdity of denying the being of Almighty God, and the folly of supposing that creation is the work of chance, were described with most ingenious and well-directed satire. It was observed that the mechanism of a watch is universally admitted to determine the fact of an agent, of intelligence, and design; but the existence of an unbounded universe, in all its surprising order, beauty, and magnificence, proves nothing! The history of this theory of atheism, said the Doctor, is short, but it must be told. For a long

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MURRAY STREET DISCOURSES.—A work under this title has been published by Mr. Henry Sleight, Clinton Hall, being a series of discourses delivered in the Murray street church, on Sunday evenings, during the months of March, April and May last. The preachers were Rev. Dr. Spring, Cox, Skinner, Dr. Witt, Miller, Sprague, Crampton, Woodbridge, J. H. Rice, Woods, Wayland, Smogards, and Grinnell. The work comprises 500 pages, \$o.—*J. of Com.*

GOOD FEELING.—Rev. Mr. Penn's congregation of Rochester, (Presbyterian) having vacated their house of worship, on account of the disaster which recently befel it, have been invited to worship with one of the Episcopalian congregations, till they can be otherwise accommodated. The two congregations now meet together, each enjoying in turn the privilege of listening to its own pastor. These Episcopalian brethren (evangelical) are friendly to the work of grace which prevails in that village, and numbers in their own connexion, we understand, have participated.—*W. R.*

ORDINATIONS.—*S. & C.*

On Wednesday the 10th inst., Rev. DANIEL C. AXTELL was ordained and installed pastor of the second Presbyterian church in Auburn. Sermon by Rev. Mr. Phelps, of Geneva; charge to the pastor by Rev. Dr. Richards, of Auburn; and charge to the congregation, by Rev. Mr. Stow, of Ellbridge.—*W. R.*

IN THE CHURCH.—In reference to the dangers of Political Atheism, which were inferred from the character of its doctrines, One of them is, that vice may be left to punish itself, without the force of law. Here was shown the iniquity of this doctrine, from the anarchy and bloodshed with which this atheism, whose God is blood, once desolated France; and a most fearful picture was presented of the situation of this kingdom in "the reign of terror" under Robespierre. Lafayette then laboured to introduce a rational civil liberty, and the effort came nearly to the loss of his life. But Providence kindly preserved him, that he might now be the instrument of blessing his native country, which he loved with the ardour of a genuine patriot. The dangers to the Republic from this atheism, were contrasted with the perils of a Monarchy; and the opinion was expressed, that those of the former are greater than those of the latter. Allusion was made to the fact, that atheism, by removing the fear of God, divests the oaths on our Courts of all their efficacy. As to the absurdity of the principles proposed, some might suppose they would destroy the church, and be worse than useless; but this was shown to be a mistake, by the fact of wicked men occupying their appropriate place, and the weak, purple fluid played about the heart, and spread itself with a systematic nicely and proportion in every part. The lungs too were in their appropriate position, to admit the air necessary to life and existence. The speaking eye, prepared to beam forth its intelligence, entered the socket warmed for its entrance, and the ligaments tied it in its right locality. The ear, with all its nice machinery for the admission of various sounds, assumed the centre of the head.—The mouth opened in the place where it ought to, furnished with double rows of ivory. Here were the sparkling eye, the rosy cheek, and the ruby lip, all the work of chance!

It is a point of fact, that those who have been educated in the schools of this school, have remained in the same, and have not been snarled up in a tissue of ill-natured and unfounded insinuations and charges against good men and good things. When will men learn, that the way to promote tolerance is, to be tolerant? But some gentlemen are so outrageously "fierce for moderation" that there is no reasoning with them; and they are determined at all hazards to fight men into good humour, and make them charitable by dint of hard words and sour looks.—They must have a very mild opinion of human nature, who think that it can be beaten into good manners; but they must excuse the conscientious believers in human depravity from uniting with them in this mode of operation.

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SECULAR SUMMARY.—*S. & C.*

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Latest from Europe.—The ship Minerva, Husky, from Liverpool, arrived at New York on Tuesday, bringing London news to Oct. 23. The New York Gazette gives extracts from the Morning Herald of that date containing Particulars of the 21st inst. There had been alarming disturbances among the slaves in the British colonies, and a distant location of labor. Dr. Wm. Hooper, p. 14.—*J. of Com.*

INSTALLATION.—Rev. HENRY NORTON was installed on the 22d ult. over the Union Presbyterian Church in Prince Street, New-York. Sermon by Dr. Spring. This society has been gathered by the labors of Mr. Finey. The meeting house was formerly occupied by the Universalists, who attended the ministry of Mr. Kneeland. Mr. Finey is now in Rochester, p. 14.—*J. of Com.*

NOTICE.—*S. & C.*

The semi-annual meeting of the Old Colony Conference of Churches, will be held at the meeting-house, of the Rev. L. Le Baron, in Mattapoisett, on Tuesday, the 2nd of Dec. next. Services to commence at 9 o'clock. A. M.

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POETRY.

OH THOU WHO DRY'ST THE MOURNER'S TEAR.

Oh Thou who dry'st the mourner's tear,
How dark this world would be,
If, when deceiv'd and wounded here,
We could not fly to Thee.
The friends, who in our sunshine live,
When winter comes are flown;
And he, who has but tears to give,
Must weep those tears alone.
But thou wilt heal that broken heart,
Which, like the plants that throw
Their fragrance from the wounded part,
Breathe sweetnes out of wo.

Then joy no longer soothes or cheers,
And even the hope, that there
A moment's smile's e'er seen,
Is often but a mournful'd too!
O! who could bear life's stormy doom,
Did not the wing of love.
Come brightly wafting through the gloom
Our peace-branch from above?
Then sorrow, touch'd by thee, grows bright,
With more than rapture's ray;
As darkness shows us worlds of light,
We never saw by day.

T. MOORE.

MISCELLANY.

From the Education Reporter.

THE EXPURGATION OF THE THEATRE.
Having given, last week, an epitome of the report put forth by the proprietors of the theatre in this city, we proceed now to offer upon it a few

Remarks.

1. The friends and proprietors of the Tremont theatre have now distinctly and publicly acknowledged, that in connection with that theatre is a place of public resort for the most vicious and abandoned characters in the city.

2. This place is opened and continued by the voluntary consent and approbation of the proprietors: for they not only continue it against the remonstrances of many, but enter into a public argument to prove the necessity of doing so.

3. This place is eminently bad. The proprietors show that though it is not a place of actual prostitution, yet it is one of obscenity, of profaneness, of unrestrained drinking, of quarrelling; a place of temptation, of assignation; a place which no decent person would be seen to enter.

4. The connection of this "third row" with the theatre and its proprietors and managers, is very intimate. It is a part of their building; they receive profits from the rents of the bars and the tickets of admission; their servants keep the doors; the excesses of riot within it are regulated and checked through their agency, by the city police; it is in every sense entirely under their control; and till recently they have kept open a stair case to it from the whole body of the house, that all who attend the plays might have free access to it. And it is a question on which their opinions are divided, whether it is not expedient to restore that communication.

5. The reasoning by which the proprietors attempt to justify the keeping of such a place of abominations, seems to us to be inconclusive. The amount of it is, that if there be a theatre, such persons will go to it; that it is better to keep them in one part of the house by themselves, than to have them mingle with the respectable part of the audience; that the proprietors or managers cannot establish a police to try the character of applicants for tickets, or in any way restrict the sale to the virtuous, and therefore that they are no more answerable for the attendance of abandoned people in the "third row," than the citizens or government are for permitting such persons to reside in the city, or to walk through the streets.

Let us examine the argument. We will admit, that while there is a theatre, it is very probable such persons will attend. We will admit, that the sale of tickets to such persons, while they are offered to the public at large, cannot be prevented, as a matter of fact, of policy, or of right. We will grant that it would probably be worse to spread moral pollution and temptation throughout the house, than to confine them to the "third row." But we do not believe that the conductors of the theatre can so easily divest themselves of responsibility in the case, and wash their hands of the guilt, of encouraging and abetting all the wickedness which they know to be done there. In the first place, the reference to the freedom of the city and the unrestricted occupation of the streets and other public places, is unfortunate for the committee; there is no parallel between the two cases. Our land is free to all that come, as the air we breathe and as the light of heaven. The wicked as well as the moral may dwell where they please, in city or country, so far as their money or enterprise can purchase or hire habitations; and none can restrict their liberty while they do not transgress explicit laws, by invading public or private rights. The same is true of travelling on the streets and highways, and appearing in all public places and on public occasions. But this is very different thing from erecting and preparing a building for the profligate, supplying their accustomed "refreshments," selling tickets for admission, and thus alluring them to congregate in a public situation to make each other two fold more the children of hell, and allure the young and unwary into the paths of ruin. Surely this course can be justified, only on the ground of imperious necessity. If a theatre be indispensable to the public welfare; if it be an imperious duty to establish and support it; then possibly this inevitable concomitant of the theatre must be tolerated, and so be put under the best practicable regulations. If, on the other hand, the theatre is not manifestly indispensable; if its lawfulness and utility, independently of the "third row," are a matter of doubt; if at the best it is but an innocent amusement, considered by itself; then it would seem to be unwarantly pursued, when it unavoidably creates and upholds a public nuisance in connection with it. Trade is lawful, and the importing merchant may send his vessels to any port on earth, and pour into our city whatever commodities he chooses. But he may not knowingly import contagious diseases, and scatter them among the people. Proprietors of land may do what they will with their own, and erect buildings at their pleasure; but they may

* Since our previous remarks went to press, the Mayor and Aldermen have renewed the license to the bar keepers at the theatre, and the memorialists against that measure have failed of their object.

not erect manufactures among other buildings which will necessarily spread conflagration at certain times, or endanger the health of the neighborhood. The question here lies in a narrow compass. The theatre, if it exist at all, must have a third row, to furnish the most seductive and horrible temptations, at a cheap rate, and under the cover of darkness, to the young men and lads of this whole city. Is therefore either the moral obligation, or the necessity, or the expediency, of having a theatre so manifest, as to justify the adoption of the dreadful alternative? The thoughtless devotees of a fashionable diversion say, Yes; an intelligent and reflecting community will answer, No. We do not wonder that the proprietors, when the note of remonstrance became loud and frequent, "found themselves in the situation of some respectable landlord, who is told that he --- is liable to be indicted for keeping or letting a house of ill-fame." The apprehension was a natural one; it cannot have yet subsided; for the investigation they have made and published leaves a foul blot on one of the principal rooms. It is not a breath, say the committee; and the bars are again covered by a legal sanction, so that an indictment by the grand jury is not to be feared. But at the bar of public sentiment we indict them, "for keeping or letting" a "third row," which is the greatest moral nuisance in the city of Boston; and we file the report of their own committee, with its accompanying documents, as conclusive evidence of the fact.

6. It is a very serious inquiry, Why do abandoned persons, and those who are inclined to follow their pernicious ways, choose to frequent the theatre? They do not throng other houses and places of public concourse. They do not go into the churches, by day light, or in the evening. They do not attend on scientific lectures, exhibitions, and political assemblies. But it seems they will throng every part of a theatre like the frogs of Egypt, unless you build them a "third row," and then they are entirely satisfied. Why is it so? We will assign a cause, and let them furnish a better who can. We can imagine none but this; it is a place congenial with their inclinations and purposes. The character of the plays, of the performances, and even of the "respectable" portion of the audience in some degree, are calculated to encourage their views. They will brook the intellectual portion of the plays, for the sake of the profane expletives, the indecent immodicities, and the scurrilous, which are scattered through the performances. They know the moral characters of the actors are such as to keep them in countenance, and once more enable them to hold up their heads for an hour among the decent part of society. They expect that easier virtue will be seen here and there, even in the pits and boxes. They expect the bonds of moral obligation will be loosened every night, in the consciences and hearts of the younger portion of the audience; so that a strong temptation near at hand, aided by the besetting power of strong drink, will easily overcome. They go there expecting that many youths will fall down wounded and slain, and they are not disappointed. It is vain to pretend that the stage, the pit and the boxes are pure, but the iniquity is confined to the "third row." Sodom would not desire to come so near to a city with which it had no affinity; it could not live as an appendage to that, from which it derived no supplies.

7. The plea that many improvements are made the present season, avails but little. We would give the manager all due credit, and are glad he has shown a disposition to bow to the majesty of public opinion. But the memorialists certainly had been startled before the present theatrical season commenced. The loud complaints which roused the proprietors must also have had reference principally to preceding transactions. To fix therefore on a few present improvements, induced by those very remonstrances, is but little short of evasion. And it is a very curious argument in vindication of the Tremont theatre the present season, to show that it has always been bad, and the Federal Street also for twenty years or more. Besides, what are the boasted improvements of the present season? Mere palliatives, or modifications, while the radical and unconquerable evil remains. The proprietors themselves being judges, the "third row" remains, and must remain while the theatre does. Their utmost hope is to regulate it, and keep it somewhat separate from other parts; it can never be shut up.

8. The theatre can live only by the vices of the community. We are far from saying that all who attend are vicious; yet our remark is true. It is admitted that all the income from the "third row," comes from the vicious. It cannot be denied, that no small portion of the residue attend for the purpose at least of beholding vice and of coming into contact with it. Very many decent and respectable people attend; but not enough to support the establishment. Including the supplies from the vicious, the gains from every quarter, is still a bill of expense. One house is shut up, hired by the conductors of the other to keep out foot-hardy competitors. The Washington Gardens, a sort of circus of the same general class and not a whit behind the others in temptations and dangers, is demolished. The Tremont alone stands open, and its stock is a drug in the market. The wonderful improvements of the present season, aided by more than ordinary puffing in the papers, fail to draw full houses. The friendly spirits are all summoned, but they will not come. The complaints of thin houses and dull sales are truly doleful. And it must be so and worse in time to come. From what class will the capital be drawn? From which class, the city can patronage be expected? From which of the three classes mentioned at the beginning of their remarks? The steady opponents of the theatre are not converted into friends. This class too is large and increasing; those who oppose or neglect the theatre in consequence of their religious principles, or moral habits, or sober inclinations. The friends of an intellectual and refined theatre, begin to despair of realising that flattering vision; and devote more attention to scientific and other profitable entertainments. They perceive that reformation is impossible; and revolving from the close alliance of the theatre with vice, they

will soon desert it altogether. It must be consigned to the vicious for their exclusive patronage. The suggestions of Sheriff Summer, to have but one play in an evening; to stop the sale of refreshments; and to dispense with "music, pantomimes, dancing and farce," and to close the house by ten o'clock, "when every body but the watchmen ought to be asleep," will not probably be adopted. The managers must cater for such appetites as they can get: they must have something about the entertainment, as depraved as the people who wish to come. If they elevate and purify the establishment, they lose the profligates who support it, and a better class cannot be rallied to supply the defect. No, it must rely upon the vicious and degraded. As long as they can support it, it will live; but no longer. It carries in its bosom such a moral pestilence under a fair exterior, that a virtuous community will not support it. The doom of the theatre in Boston is sealed; the vindication which the proprietors have put forth is its death-warrant. We may be regarded as speaking too warmly on this matter; but as christians, as patriots, as friends of education, and guardians of beloved sons exposed like multitudes of others to this moral pestilence, we cannot forbear.

DEFERRED ARTICLES.

The South Western Indiana.—The following paragraph is from a letter to the Editor of the Cherokee Phoenix, who speaks of it as "from a gentleman of the highest respectability residing in the Choctaw nation." It furnishes additional evidence of the necessity of a reform in the management of the intercourse with the Indians, and of the strong objections to the ratification of the late Choctaw Treaty.

The common people are almost universally dissatisfied and distressed. A few of the principal men are quieted. Should the treaty with the Choctaws be ratified, and no further provision made for the poor, there will be great injustice and greater suffering; and numbers will do without justice. I cannot but feel a confidence that a redeeming spirit will yet be found in the justice and humanity of our national legislature. They have it in their power to wipe off the foul stain that is about to be fixed upon the American character.

Intemperance is again sweeping through this part of the nation, and the Chickasaw nation, as with the bosom of destruction; and there are none to arrest its progress. In the last named nation, it is said by people who have long resided there, such a scene of intoxication was never before witnessed, as was exhibited during the distribution of furs. These have brought with them two four wheeled wagons, which left St. Louis last Spring and proceeded to the Rocky Mountains. "Mr. Smith," says the Beacon, "has been out five years, and has explored the country from the Gulf of California to the mouth of the Columbia. We hope to be able to give a more particular account of the extraordinary enterprise of these gentlemen, and of the country which they explored." Of the geography of the region south of the Oregon little is known.

The Jacksonville (Illinoian) Observer of Oct. 23 says, "We understand the roads are filled with families immigrating to this country. A number have taken up residence at the Camp Ground, in this vicinity, until they can procure suitable accommodations in this town."

Hydrocephobia.—An appalling case of this disorder lately occurred in Ovid, N. Y., Oct. 21. Mr. Vale of that town suspected his dog was going mad, and undertook to confine him, but in the act, was bitten in the back of the neck, and the dog was killed. Soon after a cow which had been bitten by the same dog died with symptoms of hydrocephobia. This informed Mr. Vale what was to be his fate. Medical aid was procured, all known remedies were applied, and \$8 or 9 weeks having passed, he thought he was safe; but he did not leave his soul in hell. Lift up your heads, O ye gates, Gregor, H. Vale is come that comes. Handel's, How beautiful are the feet that come. Handel's, How beautiful are the feet that come. Handel's, How sound is gone out into all lands. I heard a voice from heaven. Lift up your heads, Mason's, Lord of all power and might. Handel's, Moses and the Children of Israel. Avison's, Sound the loud timbrel. Fucitti's, Strike the cymbal. Handel's, The Great Jehovah. The Lord gave the word. Their sound is gone out. Marcelli's, The sun that walks in my way. Whitacre's, When the fierce north wind blows. When the fierce north wind blows beneath sole, Kent's, Who is this that cometh from Edom?

Contents of the second volume. Purdy's, Blow the Trumpet in Zion. Stevenson's, The turf shall be my fragrant shrine. Handel's Coronation Anthem, adapted also for Christmas. Extracts from Beethoven's Mount of Olives. Now the work of man's redemption. Mozart's Marion's anchor. Handel's Grand Dettingen Te Deum. Bird's Canon. Harrington's Elo, or the Death of Christ. Bray's Child of Mortality. Mozart's, Lord, have mercy on us. Mozart's, Glory to God on high. Handel's Ah! wretched. Boyce's, I am a servant of Jesus Christ. Handel's, Then came about the same thing. Haydn's, Fair trim, like thine. Handel's, Music spread the voice around. Whitaker's Nativity. Whistler's, O, whom, when the fierce north wind blows. When the fierce north wind blows beneath sole, Kent's, Who is this that cometh from Edom?

Theatre.—Rev. Isaac McCay, who has been engaged in exploring the country West of the state of Missouri, preparatory to the contemplated removal of the Delaware tribes thither, reports, in a letter to the U. S. Telegraph, that the country is exceedingly pleasant and fertile, and abounding with mineral coal, iron, and water; that wood is scarce, but sufficient in quantity for the uses of the Indians; and that the country is four times as extensive as the Delaware can occupy, and for centuries to come, whatever improvement may take place in their condition. The Delaware chiefs, he adds, are so much pleased with it, that they are resolved to remove thither immediately, without waiting for any arrangements by the Government.

Enormous Bones.—The skeleton of an animal, of prodigious size, was discovered about four weeks since, at the Big Bone Lick in Kentucky. We have the following particulars from a friend, who received them from a gentleman who resides near the Lick:

There are ten or twelve sets of tusks, from 4 to 12 feet long; the claws are four feet long and three broad; the tusks are arranged in a circular order, and the bones deposited, which, when placed together, showed the animal to have been at least 25 feet high and 60 feet long. The skull bone alone weighed 400 pounds. They were found by a Mr. Finney, about 14 feet below the surface of the earth, who had refused \$5,000 for them. The skeleton is said to be complete, saving only one rib.

When and how this animal existed, must baffle all speculation. The mammoth himself, so long the wonder of these latter times, must dwindle into comparative insignificance before this newly discovered prodigy. If carnivorous, a buffalo would scarcely serve him for a meal, and if graminivorous, trees must have been its food.

The Distressing Shipwreck.—A gentleman who arrived at Norfolk on Saturday, reports, on the authority of the commander of the Light Boat, that a Bay Pile boat had been capsized off Cape Charles, and out of thirteen souls who were on board, only three were saved.

Distressing Occurrence.—A man by the name of Kline, who was enroute to Michigan, with his father, mother, brother, wife and two children, jumped overboard, from the Chief Justice Marshall, while she was standing at Catkill on Wednesday morning last week. He is supposed to have been asleep. His tender heritage—his bed—was torn from his bed and cast into the water. He was soon picked up by a friend, who had been swimming in the water, and was brought into the room where he was. "Now," said he, "bind me back from me!" Solemn and awful as was the duty, it was done as he requested and the wretched man was bound hand and foot to his bed, where, with agonies, and groans and shouts, too fearful to tell, and too dreadful ever to be forgotten, he died at about 10 o'clock on Sunday morning!

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Dreadful Occurrence.—The Norritown, Pa. Herald states, that on Saturday morning last week, a little daughter of Mr. Benjamin Sherrard, of Upper Merion, ten years old, aged about five years, was burnt to death in a most shocking manner. It appears the little girl had been left with a younger child by her parents, sitting by the fire; the father had been absent about half an hour when he heard the screams of children, and when he entered his house he found his daughter roasting almost to death—the fat from her body running on the floor—the flesh from some of the bones burning off, and the sinews twisted out of their places. The child died in a very short time, in the most distressing agony.

Dr. Ephraim Simonds, teacher in the Preparatory Department, is appointed Professor of Languages, in Trumbull University, in the place of Mr. Rocke, resigned.

Judge Mayes of Frankfort is appointed Professor of Law, in Trumbull University, in the place of Judge Boyce, resigned.

College of William & Mary, Virginia.—This ancient institution has revived, and promises to recover its reputation under the presidency of the Rev. A. Empie, D.D., a Presbyter of the Protestant Episcopal Church. It has seven Professors, and one Instructor, and four students in the College and grammar school connected with it.

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DR. HOSACK'S ADDRESS, delivered before the New-York City Temperance Society, May 11, 1820.

TWELVE LETTERS TO YOUNG MEN, on the sentiments of Miss Frances Wright and Robert Dale Owen. By an observer.

THE LIFE OF MAHOMMED, founder of the religion of Islam, and of the Empire of the Saracens. By Rev. George Bush, A. M.

TALES OF TRAVELS west of the Mississippi. By Solomon Bell, late keeper of the Traveller's Library, Province House Court, Boston. With a map and numerous engravings.

THE CHRISTIAN ALMANAC for New-England, for the year of our Lord and Saviour, Jesus Christ, 1821.

PLAIN SCRIPTURAL DIRECTIONS to sinners, how to attain salvation, being an abridgment of Baxter's Christian Directory. Designed to aid persons in a state of religious inquiry; particularly to be used in revivals of religion. By Nathaniel Bouton, Pastor of the First Congregational Church, Concord, N. H. For sale by PEERCE & PARKER, (late Peirce & Williams) No. 9, Cornhill. Nov. 24.

GENUINE JUJUBE PASTE, 40

For Coughs, Colds, Consumptive complaints, &c.

This article is the expressed juice of the fruit of the Jujube shrub, ("Rhamnus Zizyphus" of Linnaeus), native of the island of Europa. It relieves the disagreeable tickling of the throat in severe colds, and is serviceable as a demulcent in all cases of cough or inflammation of the fauces. It is very palatable, and very harmless—as may be supposed from the fact that in Europe it is often given to young children to eat as an article of nutriment. It is also a valuable palliative in consumptive complaints, being of a similar nature with Iceland-moss jelly. Its simplicity is one of its best recommendations, as in no case does it like many other articles, expose the patient to a more violent attack of his disease.

Lake George.—The quantity of liquor sold on board the steam boat Mountain-View, on Lake George, has decreased nearly one half, comparing this season with the last.

Sandy Hill paper.

Ports Journal.

Some little time is required for our local Agents to settle their annual accounts with their Subscribers, and prepare to send to the office the definite arrangements for a new year.

As it is very important to us that these arrangements should be reported at the office before the commencement of the year, or at farthest within the first week in January, there is no time to be lost; and those gentlemen who do us the favor to act in that capacity will excuse us, for soliciting their immediate attention to the matter. Individual Subscribers will find their papers continued, unless they order them stopped. Letters should be post-paid, and addressed to WILLIS & RAND, 127, Washington-street.

The Belfast papers describe the cotton-weavers of that town as in a state of great distress. According to the Belfast News, 200 families, whose earnings do not on an average exceed 4s. per week, and nearly 3000 persons dependent on them for assistance.

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